

atonement is lost sight of. And worse still, the great schools and many of the smaller ones minimize rather than emphasize the atonement. In the so-called *new* theology the death and resurrection of Christ is regarded more in the light of an incident in the expression of God's love, than as an eternal, unavoidable necessity. Men have conceived the idea that if the atonement was an unavoidable necessity, then God was under obligation to pay a ransom to Satan in order to redeem the race. This is just what God did do, give his Son as a ransom for the sins of the world, notwithstanding the claims of popular theology. But it was a poor ransom Satan had on the morning of the resurrection.

Now then to the *word* and the *testimony* as to the facts, "Without shedding of blood is no remission." Heb. 9:22. This passage alone ought to be conclusive as to the essentiality, or necessity of the blood whether it was a ransom to Satan, or not. Just why it was a necessity we may not be able to comprehend, or when it became a necessity we may not be able to tell, but suffice it that it became such in the counsel of God before the foundation of the world.

Peter says "Ye know that ye were not redeemed with corruptible things, as silver and gold from your vain conversations, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." I Peter 1:18-20. The same fact is re-iterated in Rev. 13:8.

The first acceptable offering recorded in the book of God was an offering with blood, and the offering of the fruit of the field by Cain was rejected with the everlasting contempt of God. Just so in these days with those who bring culture, education, morality, schools, Christian endeavor societies, young men's Christian associations, humane societies, peace congresses, hospitals, and missions instead of the blood of Christ. These are good in a subjective sense, but if they are accounted anything more than the reflections of the crucified Christ enshrined in individual hearts they are filthy rags before God.

When God was ready to deliver his chosen people from Egyptian bondage, he chose blood as the emblem of shelter from the destroying angel, and never after that could they reach the ear of God without blood. What was it but the type of the vicarious blood of Christ thru which *individuals only* can now reach the ear of God, not masses, or institutions. It matters not how large a church or denomination is, only so many as have accepted their salvation thru a definite act of faith in the atonement of Christ are saved. This applies to all other organizations, such as the Y. P. S. C. E. the Y. M. C. A. the Salvation army and even to Missionaries on the field. Society may be reformed and elevated thru the reflex influences

from true piety but it does not become regenerated or saved except in so far as the individuals that constitute society are regenerated by the Holy Spirit. According to the revealed will of God none are thus regenerated except such as accept the finished work of Christ thru the blood of the atonement. "He is our wisdom, righteousness, sanctification, and redemption." He is our all, and in all; Moral virtues will naturally be a fruit of such self-abnegation, but they must never be regarded in the light of a merit thru which salvation can be expected, or commanded. Herein consists the delusion and snare of the present day. Men are supposed to be saved because of what *they* are, except of what the blood of Christ is for them. If a man builds or endows a school, or a hospital or contributes to missions or any other good work, he is supposed to be saved because of his work, and thus society which has undoubtedly been elevated thru Christian influences is supposed to be Christian, or saved.

The above view is probably a more prolific cause of the loss of souls in good society, so called, than any of the baser vices. It is entirely satisfactory to Satan to have society emulate Christian virtues just so it disregards the merits and denies the absolute necessity of the blood in individual redemption. It is a beautiful theory of Satan that in as much as the blood has been shed, the world has been redeemed from the curse without the specific application of that blood in each individual case, and all there is left to do now is to bring up the moral standard and behold the world is laid at the feet of Jesus. This is the prospective goal, the expected millennium of popular Christianity.

On that memorable night in Egypt, the Israelites were commanded to do two things with the sacrifice. One was to apply the blood to the door-posts for salvation, the other to eat the meat for physical strength. The first was absolutely necessary for every son and daughter of Jacob, the latter was optional; that is they did not have to eat if they chose to go hungry, they could burn what was left.

As with the type so with the anti-type, or real; for salvation every soul must be sheltered under the vicarious blood, but as to spiritual food men can partake or forbear. True, without partaking the Israelites would probably have famished on the road, and just so with every child of God now, but the divine necessity was in the blood, and the human in the meat, or the food; so today the divine necessity is in the application of the blood, the human prerogative in the partaking of the life of Christ.

Again, the blood had to be shed before they could partake of the meat, so in the anti-type we must have the shed blood before we can partake of the spiritual food.

Moreover the blood is not only essential for absolution from original, or inbred sin, but also for the cumulative sins of every-day life. "If we walk in the light as He is in the light, we have fellowship one with an-

other, and the blood of Jesus Christ His Son cleanseth from all sin." Not *has* cleansed us only, but continues to cleanse us as we need it from day to day. Praise the Lord for the blood!

## The Home

### New Year's Morning

Only a night from old to new!  
Only a night, and so much wrought!  
The Old Year's heart all weary grew,  
But said: "The New Year rest has brought."  
The Old Year's heart its hopes laid down,  
As in a grave; but, trusting, said:  
"The blossoms of the New Year's crown  
Bloom from the ashes of the dead."

Only a night from old to new!  
Never a night such changes brought.  
The Old Year had its work to do;  
To New Year miracles are wrought.

Always a night from old to new!  
Night and the healing balm of sleep!  
Each morn is New Year's morn come true,  
Morn of a festival to keep.  
All nights are sacred nights to make  
Confession and resolve and prayer;  
All days are sacred days to wake  
New gladness in the sunny air.

Only a night from old to new;  
Only a sleep from night to morn.  
The new is but the old come true;  
Each sunrise sees a new year born.

—Helen Hunt.

### THE EVENTIDE OF THE YEAR

SUSAN TEALL PERRY

The even-tide of the year has come. The trees upon whose branches the birds sang, are leafless and bare. The birds have taken themselves away. The pasture lands and the meadows are covered with snow and the cold North winds sweep over them. The green grasses are withered and brown, and the flowers are dead that made our gardens so bright with bloom.

The days are so short that we say to each other as we go about our daily rounds, "There is no time this season of the year to do much—from sun to sun is such a little while." There are more gray days and leaden skies now than in any other part of the year. There are no genial, softening showers, but long cold storms, oftentimes destructive in their fury.

We find ourselves sitting down in the early twilight to ponder why these things must be. Why death and decay is all about us and we say, as the poet has said, "The melancholy days have come." But why should we disquiet ourselves? Under all this change of Nature, which we call death and decay, there is still life.

In a short time Nature will be again putting forth what she has been withdrawing. Yet there is no better time for meditation than at this very even-tide of the year. Sitting in our easy chairs alone in our rooms at the early closing of the day, we travel back again over the year we welcomed so gladly, and whose going we shall say a good-bye to. Some things on the road over which we